A PLEA FOR THE Common Prayer BOOK.

In two Parts.

By *James Harwood*, B.D.

Let all things be done in decency, and in order, 1 Cor. 14. 40.
Jeruſalem is like a City at unity within it ſelf, Pſalm 120. 3.

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To the Right Honorable, the Counteſſe of Pembroke *and* Montgomory, *&c.*

RIght honorable, and truly vertuous Lady, elect in the Lord, your favorable accepting with the hand of Charity, *my Lords Prayer unclaſped*, obliges me in more ſpeciall, to dedicate this ſhort Treatiſe, call'd, *A Plea for the Common Prayer Book*, unto your ſingular goodneſſe. I have found our Churches Prayers ſet light, and by thoſe who ought

to have been as ſhining lights in the midſt of this our *more then Egyptian darkneſs.* This is it hath made me ſet pen to paper, in ſome poor meaſure, to vindicate, as our Lords Prayer before, ſo now, the Prayers of our Church. I am ſure to meet with *Hericano's* and the grand guſts of male-contented Spirits: I humbly therefore crave leave this my decurt Treatiſe may ſhroud it ſelf under the Lee of your acceptance; and if the Lord in his mercy allay theſe winds of boiſterous Calumniators of our Churches Service, within my ſhort time I have here to ſtay, I ſhall put to Sea once more again, and purpoſe in my next Bottom, to land that Staple commodity, *A Treatiſe upon the lawfull Calling of our Miniſtery*, according to the Canons and Conſtitutions of our Mother Church of *England.* A Subject,

I aſ-

I aſſure you, moſt fit to be laid open and maintained, leſt in a very ſhort time, we loſe the name *Chriſtian.* Madam, I am loath to promiſe much, and perform nothing: Therefore this ſhort Treatiſe I devote to your ſervice, and ſubſcribe my ſelf, as bound.

Your moſt Humble ſervant,

JAMES HARWOOD.

The Author of the Work begins his Treatiſe with a Divine Prayer, put up to the Author and Finiſher of our Faith, *Chriſt Jeſus*, God bleſſed for ever, Amen.

The Prayer.

MOſt Divine power, I am unworthy to tread upon the Earth, thy footſtool, more unworthy to ſpeak unto thee, my God and my King; yet humbly upon the bended knees of my body, and from the bottom of my heart, I beg thy Heavenly protection, from the violence of unruly men: Look O Lord upon the wofull warfare of thy Church, and no longer ſuffer her children to wound her to the heart blood by diviſion. Say O Lord, it is ſufficient, and divert the judgement;

bring

bring us to an unity in Diſcipline, as in Doctrine; that as we all acknowledge one God, one Faith, one Baptiſme for the remiſſion of our ſins in Chriſt Jeſus, ſo we all of us with one heart and one minde, and one ſpirit, may put up our joynt-prayers to thee in thy Church. Lord open the eyes of the diſſenters that they may ſee what damage accrues the Doctrine of thee, the Lord Jeſus, for want of uniformity in Church ſervice: our ſins have puld upon us this diviſion, grant us true ſorrow for our ſin, and then we ſhall be in hopes of an union; O give us the ſpirit of unity in the bond of peace. while we joyn together like Sampſans *Foxes, all the choice fruit is burnt up: O that we might once more hand in hand, like* Peter *and* John, *go up unto the Temple and pray. Let not the redundancy of the Spirit, make the People ſet light thy ſet Form of Prayer, and the prayers of the Church; but ſince both thy Precept and Practice juſtifies a ſet*

Form of prayer; pray thee dear Saviour, ſend down thy Spirit to point the people of England *out the way to our Common Prayers. If ought were in them that tended to the diſhonor of thy name, we would not expect a bleſſing; ſince all is conſentaneous to thy holy word, Lord ſay the word, and the People ſhall be obedient. When we are weakeſt thou art ſtrongeſt; and now that there is no Law to compel the people to come in, ſend abroad thoſe thy ſervants, the ſacred ſuggeſtions of thy Spirit, and thy Houſe it ſhall be filled. Lord thou knoweſt what harſh cenſures I ſhall undergo for the diſcharge of this my conſcience, I fly to thee for ſuccor, and beg that of thy merciful goodneſs, thou wouldſt preſerve from all perils and dangers of body and ſoul,*

Thy dejected Servant,

James Harwood.

The

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A Plea for a Reprieve, after Judgement past upon the *Common Prayer Book*: or a short and charitable construction upon the forbidding the *Common Prayer Book* to be read in the Churches of Christ, which will bring much of it into use, *Et nemo debet contradicere.*

And as for the remainder, you know what is said; Our Law condemneth none, until he be heard.

In all humility, we who are Conformists, but peaceable, beg leave to be heard in a Case so much concerning the Glory of God, the Peace of our own Consciences, and Uniformity in Divine Service; and if ought be found guilty in our Churches Rubrick, senting either of Heresie or Superstition, we are in all sobriety willing to be better learnt, and shall submit.

We

We dare not lay aſide, and as we hope by the ſtrictneſs of the laſt Command it was never intended we ſhould, though enjoyned to be uſed, and read by the *Common Prayer Book*, theſe holy Reliques of Chriſtianity.

THe Ten Commandements, for they were written by Gods own hand, *Exod.* 20.

2. The Lords Prayer, for that was made by Chriſt Jeſus, and by him given us in command to ſay, *Luke* 11 *Chap. Verſe* 2.

3. The Sacrament of the Lords Supper, for that was inſtituted by our Saviour, whoſe ſelf ſaith, *Do this in remembrance of me.*

4. The Sacrament of Baptiſm, for the command is, Go and teach all Nations, Baptizing them, *In the Name of the Father, Son, and Holy Ghoſt*, Mat. 28. 19.

5. *Davids* Pſalms, the moſt Rigid count them innocent, ſince ſeparated from the Organs.

6. Firſt

6. First and second Lesson is likewise Scripture, and that I hope is not yet out of date.

7. The holy Hymns are likewise warranted by the word of God.

8. The Epistle and Gospel are also Scripture, and fitted for the times and seasons, the better to make us bear them in remembrance.

9. The preparative Verses, we finde Verses of the Chapters.

The Colle& And thus the preparative Verses which begin the Service, the Lords Prayer, *Davids* Psalms, first and second Lesson, the holy Hymns, the Epistle and Gospel, the ten Commandements, the blessed Sacraments, they all being part of the holy Bible, we in charity conceive, though they were enjoyned by the Common Prayer Book, you have not forbid to be used; and therefore without receiving the brand of obstinate, we nothing doubt of free leave for us, who are Orthodox Divines, to use them in our Churches. We have somewhat more to offer, and do desire a right understanding, and a favourable interpretation of our candid meaning.

1. That we may have liberty to say the

the *Gloria Patri*, for this fragment of the tongue of Cannan we learnt of the Angels, *Luke* 2. who are ſet to be our ſamplers, *Luke* 11. Again this Article of our faith was oppoſed by the Arians and Macedonians, the one denying the God-head of Chriſt, the other the God-head of the Holy Ghoſt; and to ſhew how we who hold the Catholique Apoſtolique Faith, deteſt theſe Hereſies, for this cauſe were brought into our Churches Service theſe words, *Glory be to the Father, and to the Son, and to the holy Ghoſt.*

2. We deſire to make confeſſion of our Faith, call'd *the Apoſtles Creed*; ſince it is the confeſſion of the Church Catholique, and not an Article in it but Scripture proof; as alſo the *Nicene*, and *Athanaſius* his Creed.

3. To make confeſſion of our ſins in the publike place of Gods worſhip, ſince Gods word doth injoyn us to confeſs one unto another, *Jam.* 5. 16. Yet more, there *confeſſing* and *praying* are coupled together, to note, as the Church is the houſe of Prayer, ſo a fit place for Confeſſion of ſin to be made in.

4. For us the Miniſters of the Lord

Lord Jesus, to declare to the people being penitent, *Remission of sin*, especially considering to win home, we moderate our claim, *John* 20. 23.

5. To use the *Collects* after the Epistle and the Gospel, since they give the most over went before; and all that is intended, is, that what was lately read in your hearing, you by praying, may be ensured of the Blessing.

6. And as for that *Letany* wherewith so many thousands have been in love a long time, being a prayer fitted for all occasions and all necessities at all times, we humbly crave leave we may use it in our Churches, til either that Sect confute it, who will have no King to rule over them, upon earth, but Christ; or that Fraternity of the new, so call'd, Ministery, who will bring all the Civil power under the verge of their new sprung up Discipline, and upon contempt of it, dis-throne them: neither is this the total of our desire, but more, we humbly crave a sober conference with our supposed scholastick opponents, not doubting but we shall justifie the work of our reverend Reformers: and if we be found imbecil; or unable, peaceably we shall decline

cline, and ſubmit to what commanded.

And whereas I am confident the great fault they have found againſt our Common prayer Book is, *de modo non materia.* } For that the Churches prayers are a ſet form of prayer, I have already anſwered that great *grand Goliah objection*, and received no hurt by the Weavers Beam.

And now that the people of God may more perfectly be informed, and for ever convinced, how a ſet form of Prayer is lawful to be uſed in the Churches of Chriſt Jeſus, *let them know.*

The Lords Prayer unclaſped, p. 324.

1. The Orthodox Divines of our mother Church of *England*, are able in every Century from the time of the primitive Church, to make it appear, how it hath been the univerſal practice of the Church Catholique, to uſe a ſet form of prayer: *O ſtand and inquire for the good old way.*

Six valid reaſons to prove the lawful uſe of a ſet form of Prayer.

2. *Ar.* If any will ſay our Church prayers blunt the edge of Devotion, for that *ſet forms*, why then do they approve of *Davids* pſalms to be read ſo full of ſet forms of prayer?

O be guided by a man after Gods own heart.

We

3. *Arg.* We have Christ his Precept to warrant a set Form of Prayer, *Luke* 11. 2. *O let Christ his Word be your warrant.*

4. *Arg.* We have *Christ his Practice* to justifie our Practice, who pray'd three times in the Garden of *Gethsemene*, using the self-same words, *Mat.* 26. 36. to the 45. Verse. O remember what himself saith, *Learn of me.*

5. *Arg.* A set form hath been in use, as under the Gospel, so under the Law: King *Hezekiah* is my witness, 2 *Chron.* 29. the latter part of the 35. Verse.

The Collect

And thus my dear Brethren, if either the practice of the King of *Judah*, the practice of Christ Jesus, King of Kings, the precept of Christ, *David* his set Forms, or the Church Catholique, be worthy of imitation, we have made no innovation upon the people of our God; but in truth and soberness desire you to embrace our *Churches Prayers.*

6. *Arg.* Especially considering *a set Form* is warranted by the *Lord of Heaven and Earth*, *Numb.* 6. from the 22. Ver. to the end of the 26. ver. where said, and by the Lord, unto *Moses*, *Speak unto Aaron and his sons, saying on this wise,*

wise, Ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And thus *Aaron* the Priest, for his time, and his sons for after times, were to say these *Common Prayers*, and enjoyned to do it by the Lord. What Heaven and Earth thinks fit to go for currant, let dust and ashes not dare to disallow. I never met with any could justly tax the subject matter of our *Service Book*; and now we having such a cloud of witnesses, to testifie the lawfulness of a set Form, its high time for the Brethren of the Separation to come home; yet if they will not communicate with us, O thou that sits in Heaven, so dispose of the hearts of men upon earth, that we may have free liberty to use our Churches set Form of Prayers, and we shall pray.

The second Part of the Plea for the Common Prayer Book.

Containing Seven *Memento's* for the dissenting Brethren, who before these late Wars, were lawfully ordained Ministers, according to the Constitutions of the Church of *England*, but since, not by compulsion, but voluntarily, have deserted the *Common Prayer Book*; with three Inferences drawn from every *Memento*, proposed unto them, by *James Harwood*.

Nevertheless, I have something against thee, because thou hast left thy first love, Revel. 2. 4.

An

An Epistle to the Dissenting Brethren.

IT is not malice, but conscience hath extracted from me these Memento's. Memento *was spoke too late to* Dives, *these in good time to you my Brethren. You know, better are the reproofs of a friend, then the kisses of an enemy: the one may cure, in the other there is danger. If the Ulcer be overgrown, the Incision must be deep. If my Lance be too sharp, it is for that your Sore is festered. I shall be glad of your recovery; and pray, as for the health of your bodies, so for your souls; and subscribe my self, as bound,*

God and the Churches

Servant.

1. *Memento.*

Their Oath taken when made Deacons, Minister, & instituted.

REmember your tripartite Oath, like a three-fold cord, not easie to be broken, which did bind you to use the Common Prayers in your Churches.

1. *Inference.* No Potentate can securely confide in their Civil Obedience, who do make no matter of such Religious Ties and Obligations.

2. *Inference.* I cannot see, how there can be any heavenly efficacy in their Preaching, who have made so little reckoning of their Swearing.

3. *Inference.* Those Preachers do over highly prize their Preferments, who to save their Benefices, make shipwrack of their Consciences.

2. *Memento.*

Remember you could never yet convince us, how our Common Prayers were either Idolatrous, or Superstitious.

1. *Inference.* You are guilty of more severity, then the ancient Arch Dukes of *Austria*, who first condemned, and after

ter the death of the Felon went to trial. *It is more favor then our Common Prayer Book hath yet found from you.*

2. *Inference.* Theſe Children of the Church reſemble yong Vipers, for they kill their Mother that they may live themſelves: *It is an infamous life that is preſerv'd by the death of the dam.*

Yong Vipers gnawes a way through their dams bowels.

3. *Inference.* You muſt needs be given over to ſtrong Deluſions, to cry down *Common Prayers*, and ſhew us no cauſe. *It is high time therefore to ſet pen to paper, and to ſay ſomething, though you can ſay but little.*

3. *Memento.*

Remember the Reverend Compliers of the Churches Service Book, whoſe very aſhes from age to age, will have a civil reſpect from all good Chriſtians.

1. *Inference.* You are higher conceited of your ſelves then the *China's*, who ſay, they themſelves have two Eyes, we of *Europe* one, and all the world beſide blinde. *It ſeems you would be the onely ſeeing men, and none elſe.*

2. *Inference.* You prize your own judgements above all our ancient Reformers, whilst all that which they have compiled, you have wholly disallowed: *by this it seems all our Church Prayers wer impertinent, or else your sentence past very Rigid.*

3. *Inference.* You have as much as in you lie, dishonoured the Reverend Fathers of the Reformation, whilst with *Cham* you endeavoured to uncover their nakedness; whereas, if there had been a blemish, you ought with *Shem* and *Japhet*, to have gone backward, and with sorrow and reluctancy covered the spots in their faces.

4. *Memento.*

Remember, it is not long since the *Common Prayer Book* was a Cognisence to distinguish a *Conformist Protestant* from a *Recusant*, till you forced our *Church service* out of the Church doors.

1. *Inference.* You have robbed us of that piece of the holy Tongue, the *Shibboleth*, by which we did distinguish the *Ephraimite* from the *Gileadite.*

2. *In-*

2. *Inference.* The *Wolf* may now comein, into Christs Sheep-fold in the *Lambs skin*; and the innocent Lamb be in danger of its life, by converſing with the Wolf.

3. *Inference.* You put us in fear Idolatry will creep into the Church, ſince you have baniſhed that *Service Book*, which ſcared the Fomenters of Hereſies, ſo that they durſt not communicate with us.

5. *Memento.*

Remember, not any thing is contained in our *Common Prayer Book* but either Scripture, or what conſonant to the Scripture.

1. *Inference.* Your quarrel then muſt needs be againſt God and his word; and the upſhot, without repentance, will be the iſſues of death.

2. *Inference.* You are more men-pleaſers then pleaſers of God, otherwiſe you would never forbid his Word to be read; and that which is as conſonant to it, as the Doctrine you draw from your Text.

Here he reproves them for cashiering that part of Leiturgy, which, *todidem verbis*, is the Word of God.

3. *Inference.* You set an higher estimate of that, which (as you say) is dictated to you by the *Spirit*, then of that sacred Word which holy Men spoke as they were inspired by the *Holy Ghost*.

6. *Memento.*

Remember, and again I say remember, how they who are against *Unity of Discipline* in the Churches Service, have ever been, and ever will be against the Government of this Nation *in the person of one.*

1. *Inference.* You are common disturbers *of the Church and State*, and have no acquaintance with that sacred motto, *Beati sunt pacifici. Lysimachus Nicanor hath drawn out your perfect Picture,*

That Author writes the parallel betwixt the Jesuites and these Dissenting Ministers.

2. *Inference.* As you have laid aside the Government of one Prince, so the Personal Power, now in power, hath no good cause to confide in you. *You are semel & semper iidem,* alwayes spurning against the Supreme Power.

3. *In-*

3. *Inference.* You are enemies to *Moſes* and *Aaron*, the Sceptre and the Mitre; and there is no ſafe ſanctuary where your over-powering Synod is predominant.

7. *Memento.*

Remember by diſowning the Churches Service, you opened a gap for *Enthuſiaſts*, who pretend the Spirit to make null the Goſpel.

1. *Inference.* You have pull'd down part of the hedge of the Vineyard, ſo that the little Foxes have deſtroyed divers choice Vines. *The Foxes are fat, but the Church is lean.*

2. *Inference.* You have made way for the Daughters of Giants, to mix with the Sons of the Church. *From a prodigious match, expect a prodigious birth.*

3. *Inference.* Your intent could not be good, the event hath made us very ſuſpicious: *Yea, we do truly judge of your ſelf-ended aim, God ſo croſſed you in the iſſue.*

Your four-fold Aim.

1. *Aim.* To quarrel with the Church for her Revenues; *your want of a Temporal estate,* made you plot, *vi & armis,* for spiritual promotion.

2. *Aim.* To pull down a Bishop in a Dioceſs, and ſet up a Pope in every Pariſh. *A great Pope in a little Rome.*

3. *Aim.* No longer to hold *Stirrup,* but ſit in the Saddle. *Yea, when you knew not how to obey, you purpoſed to command.*

4. *Aim.* To ſet the Church on fire to warm your own frozen fingers: *Videte fratres ne plus quam ſatis calefaciatis.*

The Sextuplade unexpected Iſſue.

1. *Unexpected Iſſue.* God hath confounded the wiſdom of theſe worldly wiſe Miniſters; their golden *Stream* is turned into another *Chanel,* and they that aimed to have all the Commond have little more then they had before. *Laus Deo.*

1. *Unexpected Iſſue.* Their expectance of fat Cathedral Parſonages, is metamorphoſed

morphoſed into lean Augmentations. *A juſt reward for their unjuſt Apoſtacy.*

3. *Unexpected Iſſue.* The hearts of the moſt of their old Adherents are quite alienated, *For now their worldly mindedneſs is diſcovered.*

4. *Unexpected Iſſue.* They cannot poſſibly but be diſtaſted by the *State*; *For theſe have been untrue to their* Churches *intereſt.*

5. *Unexpected Iſſue.* They cannot expect to be countenanced by the *Swordman*; *for they are oppoſite to his Principles, Liberty of Conſcience.*

6. *Unexpected Iſſue.* They have juſt cauſe to fear, how they have loſt the love of God the Father; *For they have ſlighted their Mother the Church.*

A Parallel betwixt the Papiſt and Preſbyterian, ſhewing how they joyn hand in hand to deſtroy the Common Prayer Book.

THe Proteſtant Divines compiled it.
The Papiſts Prieſts burnt it.
The Presbyterian tears it all in pieces.
The Proteſtant Biſhops ſuffered Martyrdom for it. The

The Papist Priests branded its Abettors for Hereticks.

The Presbyterians call us Papists who use it in our Churches.

The Papists did not disert it till forbid by the Pope.

The Presbyterians used it, till laid aside by their Prevailing Party.

The Protestants crave liberty of Conscience to use it, though disanul'd by the Pope and their party.

The Papists, *enemies to reformation*, first slighted it.

The Presbyterians, *pretenders* to reformation, after outed it.

The Ancient Protestants of the Church of *England* still own it.

And thus good Reader Mark,

1. How that Book which the Papists burnt ——— The Presbyterians as ill intreated.

2. For maintaining that Book, for which the Papists Martyred our good Bishops ——— the Presbyterians have done what they can to starve *us*.

3. How as the Papists have obeyed the Popes *Mandat*, and left coming to *Common Prayers*, so these Presbyterian

ian Miniſters, ſworn to maintain them, upon their *Prevailing Parties* imitation, left them.

4. It is worthy to be conſidered, how the Papiſt, a known enemy to the Church of *England*, hath not been more an enemy to Common Prayers, then the Presbyterian, who many years, at ripe years, was a pretended friend to our Church Government, *till a Scotch Covenant, like a fatal Comet hung over his ſpiritual Preferment.*

And thus you ſee who are enemies to Common Prayers, a *Papiſt*, a *Presbyterian.* It was quickly diſcerned what would betide Chriſt, ſo ſoon as *Pontius Pilate* and *Herod* were agreed.

The { *Intravit* / *Exivit* }

The Service Book.

IT came in with the fall of Papacy.

It went out with the fall of Monarcy.

It came in with the riſe of Proteſtant Biſhops.

It went out when Presbyter *John* came in.

It

It received Christendom from Prince.

It suffered Martyrdom by the People.

It came into the Church with a general Union.

It was forced out of the Church by a general Division.

It was peace of Conscience ushered it in.

It was a *Schismatical Conscience* frighted it out.

The Service Book.

The Vale.

And now

Riches of the Church

Lawful call'd Ministery.

Farwell Uniformity in Discipline.
Farwell Unity in Doctrine.
Farwell Royal Sceptre.
Farwell Priestly Mitre.
Farwell Golden Trumpet.
Farwell Linnen Ephod.
Farwell Brotherly Love.
Farwell *Noah's* Dove.

The

The Supplicat.

FAther of Spirits, humbly I beg thou wouldeſt not permit theſe Diſſenting Brethren of the Miniſtery to be predominant; byas their ambition, whilſt by thy Providence thou impedeſt their purpoſes. O thou who ſitteſt at the Helm of Government, ſteer about the hearts of thy Churches Adverſaries! Lord ſave their ſouls, but confound their Devices; and keep us Orthodox Divines in the Chanel of our Churches ſet form of Service; harmleſs in it ſelf, decent to be uſed, and not in any thing diſcongruons to thy ſacred Word. The innocency of our Intents makes us have Faith to believe, that thou wilt neither ſuffer them to be exalted too high, nor deject us too low: which is prayed for, by thy

moſt unworthy dejected Servant,

JAMES HARVVOOD.

FINIS.